PACIFIC SCHOOL OF RELIGION

Christian Community

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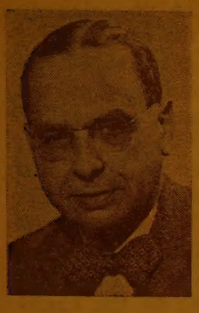
VIEW FAITH AND JOB

Three hundred laymen of the Evangelical and Reformed Church will meet at Heidelberg College, Tiffin, Ohio, the week-end of June 25 to 27. Chosen by the thirty-four synods of the denomination at the invitation of the Churchmen's Brotherhood and the Commission on Christian Social Action, from dozens of daily vocations, they will come together to consider the bearing of the Christian faith upon their daily work.



Trueblood

There will be two "headline" speakers. On Friday evening, Dr. D. Elton Trueblood, Professor of Philosophy at Earlham College, Richmond, and recently appointed Chief of Religious Policy for the United States Information Agency, will speak on "The Christian Meaning of our Daily Work." On Saturday morning, Colonel Francis Pickens Miller, Presbyterian layman long known for his interest in the church, in the ecumenical movement, and in civic life, will speak on "A Christian Layman's Responsibility in his Job."

The heart of the conference, however, will be some fourteen vocational discussion groups in which the men working in specific or related occupations will come to grips with the specific responsibilities, opportunities, and problems which they face in their own callings.

Miller

The conference will close Sunday noon with a communion service in which Dr. James E. Wagner, president of the Evangelical and Reformed Church, will preach the sermon.

THE RESPONSIBLE CHURCH IN A RESPONSIBLE SOCIETY

By Robert Lee

How do the ideas of Evanston tie in with the life and task of the local church? Because this question is being asked so frequently, CHRISTIAN COMMUNITY considers its feature article on "The Responsible Church in a Responsible Society" most timely.

Robert Lee is research consultant on the Research and Church Planning Staff of the Protestant Council of New York, and a candidate for the Ph. D. degree in Religion and Society at Columbia University and Union Theological Seminary. His ordination to the Congregational Christian ministry will take place this month.

"Protestantism is in a depression period in the city." This is the sentiment expressed by a leading layman in one of our metropolitan churches. While the expression is somewhat pessimistic and extreme, it nevertheless contains a germ of truth. The symbol of a "depression period" is helpful in giving us a strategical perspective. What kind of policy does a national government adopt during a depression period?

Ecumenically minded Christians throughout the world are hearing a concept that is being widely used in connection with the forthcoming Evanston Assembly's discussion of "Social Questions."[1] This concept is the "responsible society." It appears that the idea of responsible action by people and the responsible exercise of power in dealing with political and economic problems is also applicable to the institutional life of the Christian church. What about the "responsible church?" Is not the church responsible to God and to the children of God who reside in communities? What is the responsibility of the church to its total community? How are we to achieve the responsible church in a responsible society?

A realistic answer to these questions cannot be decreed by fiat. For responsibility involves the freedom to act and to make decisions. Responsibility is based on a quota of maturity. However, institutional maturity is not necessarily equated with age and status. Indeed, one might contend that the older and more established the church and the greater its endowments, the less responsible to the local community it often becomes.

Although it may be difficult to give a precise definition of the responsible church, it is possible to suggest certain

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(1) "Memorandum on the Responsible Society in a World Perspective," (Geneva: World Council of Churches, October, 1953).

Social Action Gets "New Look"

Beginning with the September issue, *Social Action* magazine will appear in a new form, ten times per year, with a number of new features. In addition to a twelve-page feature article, more space will be devoted to editorial comment, book reviews, correspondence, and short articles on live topics. A "workshop" section dealing with program and techniques, will be of special interest to local church committees on Christian Social Action.

If you do not already subscribe, better order *now*.

The Responsible Church In A Responsible Society

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characteristics which point in that direction. The following four areas may serve to depict ways in which the responsible church expresses itself in our urban environment.

1. *Meets Spiritual Needs of its Community.* The responsible church brings the Gospel of Christ to the unchurched. The number of people who live in the shadows of great city churches is astonishing. The responsible church casts its rays of light and hope into the lives of these people. The anonymous, impersonal atmosphere of the urban environment is changed; and life is given new meaning by the ministrations and human bonds of fellowship which the responsible church offers. Thus the responsible church seeks to meet the spiritual hunger of the populace and to put renewed meaning and wholeness into their fractured lives.

2. *Thinks in Terms of its Obligation and Mission to the Total Community.* The responsible church ministers not only to that select "group of people whom we like and who like us." Its mission is to the total community. There are those who claim that social institutions are by their very nature "exclusive," that they tend to choose and select their own members. The responsible church is more than a social institution. It does not misinterpret the norm or average behavior for the ideal and goal. The responsible church serves the entire community by cooperative planning and action. It conducts a religious census periodically and reaches the new arrivals to the neighborhood. The responsible church proclaims the Gospel to all men!

3. *Is Flexible Enough to Adapt its Program.* The urban church exists amidst rapid social change. It often remains static in the face of radical neighborhood changes. The responsible church seeks to be relevant to new patterns of existence. It does not regard program as an end in itself, but rather, as a means to a greater end. It develops new programs to meet new and different needs. It may pioneer in new services in health, counselling clinics, social action projects, group work for the aged, special programs for the expression of ethnic cultures, or programs for single men and women. The responsible church has no vested interests in mere survival. If the community is over-churched it will relocate or merge. However, it will plan cautiously before abandoning a changing community. To leave such changing areas may be to "leave a spiritual vacuum in the soul of the city." To stay is to adapt its program.

4. *Intensively Cultivates the Spiritual Life of its Members.* The responsible church seeks to minimize the relatively large number of "inactive" members on its church rolls. The inclusion of inactive members tends to give a false impression of institutional health and durability. With members of city churches increasingly living at greater distances from the church, membership may actually increase while the number of active members decreases. The responsible church will seek to involve as many members as possible into the active life and work of the church. It will nurture Christian leadership through small group participation, prayer groups, prayerful lives, and family devotions. It will seek to relate the Gospel to one's daily vocation. The Church can rightly claim the active allegiance of its members by a vital proclamation of the Living Christ and by a deepening of the spiritual lives of its members.

Only as the church of today and tomorrow becomes the responsible church can we rightly hope for the transformation of our earthly city into the City of God.

Church and Race

A former Intelligence Officer of the U. S. Army, addressing a Japanese-American group in Santa Monica, California recently, is reported to have bluntly advised Japanese-Americans against making common cause with other minority groups in seeking to protect and extend their civil rights. "And I do not see why you should stick with other minority groups. It is following the Communist line." (quoted in *Pacific Citizen* of March 5, 1954). According to him, the Communists seek to gain social equality which apparently is different from racial equality. In the same paper, it is pertinent to note, the Japanese American Citizens League submitted testimony favorable to S. 692 —the "Federal Equality of Opportunity in Employment Act." In doing so Mr. Mike Masaoka, JACL Washington Representative said they were joining with their fellow organizations of Americans of goodwill. Surely this is not to be classified as an un-American act. Opponents of civil rights for minority groups would much prefer to have these groups act separately and if possible at cross purposes. Yet we have witnessed an increasing tendency in recent years for them to act in concert and thus to increase their effectiveness.

The Executive Committee of the General Council took action at their Cleveland meeting in January to file a statement favoring S. 692 in principle. Three separate actions of the General Council were cited as the basis for the written testimony.

Encouragement to those who are working for "integrated housing" are a number of research studies which indicate quite definitely that the experience of living together as neighbors reduces racial prejudice and promotes positive attitudes of appreciation and cooperation. The closer the proximity, the greater are the favorable responses. Thus in a public housing project where Negroes and whites are in separate buildings there is a noticeable reduction in unfavorable attitudes but not to the same degree as when families of different racial origins live in the same building. A number of states have statutes which require housing authorities to admit applicants according to objective criteria (income, need, etc.) rather than race and to make no color discrimination in apartments assigned.

A very remarkable priest of the Roman Catholic Church has written a fascinating autobiography entitled, *The Manner is Ordinary.* This extraordinary person is Father John LaFarge, a Jesuit. His participation in social movements within and outside the Roman Church has been many-sided. Among other achievements is the founding of the Catholic Inter-racial Council movement. He was also intimately associated with the Catholic Rural Life Movement and with other efforts directed towards social reconstruction. Protestants should read this sincerely written self-portrait of one of the most irenic and creative leaders of American Catholicism. (It is published by Harcourt, Bruce and Company, 1954.) *Galen R. Weaver*

News From the Field

Concerned about current threats to American freedom, which in recent months have been called to the attention of church people through official pronouncements issued by most of the major Protestant denominations, the Christian Citizenship committee of the United Congregational Church, Rochester, New York, arranged a series of four study and discussion meetings to consider "The Churches and American Freedom."

The program was open to all interested people, and participants were urged to do preparatory reading of resource materials on the subject secured from the government and from the Committee on Maintenance of American Freedom of the National Council of Churches.

The series began with a pot-luck supper Tuesday evening, April 27th. The Reverend Herman Reissig gave the introductory address on the topic, "Freedom and Security — An American Problem," which was followed by general discussion.

"The Religious and Constitutional Basis of our Freedom" was discussed on May 6th with the Reverend George E. Ulp, pastor of Brighton Presbyterian Church, and Harold Curtis, a lawyer and member of United Congregational Church, as leaders.

The third meeting had as its aim the evaluation of contemporary books, magazine articles, and church pronouncements. The Reverend Kyle E. Haselden of the Baptist Temple reviewed the Elmer Davis book, *But We Were Born Free.* The McCarthy crusade, contents of a House Un-American Activities pamphlet on *Communism and Religion,* and the recent NCCC statement urging procedural reforms in Congressional investigating committees, were considered. The general topic of the evening was "Analyzing Current Threats to American Freedom."

Opportunity for general discussion in the light of facts and interpretations previously presented was given at the final session under the subject, "The Churches' Role in Preserving American Freedom." Suggestions were made as to how individual Christians and their churches can help in the task of preserving our American Freedom.

Not least significant was the reading list suggested for participants in this study series:

Books

But We Were Born Free by Elmer Davis

The Loyalty of Free Men by Alan Barth

Apostles of Discord by Ralph Lord Roy — "A careful, well documented account of Protestant fringe groups promoting hate and disruption."

McCarthy—The Man, the Senator, the ism by Anderson and May—very readable and revealing biography.

Books by McCarthy

Pamphlets and Articles

Individual Liberty USA, a League of Women Voters publication

We Hold These Truths, a handbook prepared by Massachusetts Council for Constitutional Rights

Statement of Principles, adopted on November, 1953, by Massachusetts Council of Churches.

National Council of Churches Statement regarding current threats to freedom.

100 Things You Should Know About Communism—House Un-American Activities Committee publication.

1953 Report of Committee on Un-American Activities.

Communism and the Protestant Clergy, reprint from November 17, 1953, issue of *LOOK.*

Contemporary Threats to Civil Liberty—an address by Bishop G. Bromley Oxnam. Summary of newspaper reports of Bishop Oxnam's Hearing before Un-American Activities Committee in July, 1953. (Issued by Methodist INFORMATION).

Long May our Land be Bright With Freedom's Holy Light—editorial in OUTLOOK.

Assassins at Large—article on character assassination by Robert C. Sorensen, sociologist, law school of University of Nebraska.

Two Reviews, presenting opposing opinions on new book, *McCarthy and His Enemies* by Buckley and Bozell—SATURDAY REVIEW for April 3, 1954.

Freedom and Morality—address by Senator Herbert Lehman, given February 20, 1954.

Congress, The Executive, and Civil Liberties—discussed in Washington Newsletter, Friends Committee on National Legislation, December 7, 1953.

Telegram from President, sent July 9, 1953, to Commission on Religious Organizations, National Conference of Christians and Jews.

A Reaffirmation of Faith, statement on civil liberties by American Friends Service Committee.

The Black Silence of Fear, article by Justice William O. Douglas.

A Christian Declaration of Loyalty — United Church Women.

Sample Copies of Denominational Pronouncements issued during the past year by Baptists, Congregational Christians, Evangelical and Reformed, Episcopalians, Methodists, Presbyterians.

Special McCarthy issue of *Progressive* Magazine, reported to be a "thoroughly documented record, and probably the most complete and up to date available."

TEXANS LOOK AT SEGREGATION

In a small town in Texas the field secretary of the CCSA was recently asked to lead a discussion on the possible effects of a Supreme Court decision that may declare "separate but equal" segregated schools unconstitutional. Preceeding the meeting he went with a local pastor to interview the superintendent of schools. In the course of the interview the superintendent said, "I know that segregation in schools is wrong. But in my heart I'm prejudiced! . . . This problem is a spiritual one. It will only be solved when Christian people everywhere are really willing to practice brotherhood." Nearly a hundred people turned out for the meeting that evening. Only one layman raised serious objection to an interracial school program. The president of the school board expressed the feeling of many when he said the town needed new and modern schools for both Negro and White children, and that it seemed sensible to him to plan to provide only one good building where some 180 White children and 70 Negroes could be educated together.

BROTHERHOOD ON THE DIAMOND

In another Texas town an interracial softball program has met an urgent community need with fine satisfaction the past few years. Games are played several nights a week on a large lighted field near the Evangelical and Reformed Church, with both White and Negro players participating. A middle-aged Negro cotton gin worker on many occasions has served as umpire, and visiting white teams have been pleased with his ability to call the plays. As a community morale builder the interracial sports program is unexcelled.

USES PARISH "VISITOR"

First English Evangelical and Reformed Church of Chicago, Reverend Fred Haag, pastor, gives space in its March monthly *Visitor* to an article on "The Coming Elections."

"The strongest foe to be overcome is voters' indifference," says the writer. "Surely this is a challenge to the churches. They must point out to the rank and file of our church members that moral and spiritual bases of a democracy are weak or strong depending on the decisions they make about the issues involved in our elections, and particularly by their active exercise of the voting franchise in one way or another."

The cause of civic righteousness in Chicago is finding a champion today in a new organization called "Citizens of Greater Chicago." 225 community agencies are backing the movement which is led by Fred H. Hoehler, executive director. The program is metropolitan-wide, and is designed to inform the citizenry and to get out the vote. "They propose to sharpen the issues so that the mass of good voters may make their efforts count effectively."

It is good to observe, also, that "The Visitor" carries the full statement on Interfaith Marriage which was adopted

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Christian Community

A Program Service of the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church. Sent free to interested pastors and social action committees. Additional copies may be obtained for 3 cents each.

Requests from Congregational Christians should be addressed to Council for Social Action, Ray Gibbons, Director, 289 Fourth Ave., New York 10, N. Y.

Requests by Evangelical and Reformed and general communications should be addressed to the Editor, Huber F. Klemme, Commission on Christian Social Action, 2969 West 25th St., Cleveland 13, Ohio.

News From The Field

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by the General Synod at Tiffin in June, 1953. The parish paper is a good channel for putting material like this before a whole congregation.

HOLD LEADERSHIP WORKSHOP

First Congregational Church at Kalamazoo, Michigan, has tried a new and helpful technique in an adult leadership workshop. According to one observer the interest level was kept very high through an all day meeting, so that at closing time attendants went home with the sense of real accomplishment, some of them asking for further meetings of similar character. The secret seemed to be:

1. Good physical arrangements were provided;
2. Members were seated at tables, in groups of six or eight, providing opportunity for good group participation;
3. There was no hurry, and the friendliness achieved in the small table groups made question-putting simple and natural;
4. A "coffee-break" at 3 p. m. gave much appreciated relaxation;
5. Leadership was in the hands of a team of three. "Three personalities heightened the interest," people said.

Speaking of Books

If there are still any literate persons left who believe that mccarthyism is confined to an individual, that it is a fiction of the imagination, that its ends are sound even if its methods are crude, or that the church is secure when other free institutions are under attack, they had better read Bishop G. Bromley Oxnam's, *I Protest,* published by Harper Brothers ($2.50). In this volume Bishop Oxnam tells the story of the vicious personal attack upon him on the floor of the House of Representatives by Congressman Donald L. Jackson, a member of the House Committee on Un-American Activities, the release of false charges and derogatory assertions about him by the Committee, and the hearing given him by the Committee ostensibly to permit him to answer these accusations and clear up the file.

The bishop makes clear that he does not challenge the right of Congress to investigate conditions calling for legislative action and to inquire into the administration of its laws. He eloquently protests the abuse of this power, the defamation of character, the introduction of innuendo and irrelevant information, the usurpation of the functions of prosecutor, judge, and jury by headline-hungry committee chairmen, and the utter absence of the procedural safeguards which have been established to protect citizens from arbitrary monarchs and judges. New charges are introduced into the questioning, and the task of correcting the record remained uncompleted after ten hours.

One familiar with elementary fair play, to say nothing of the theory of American government taught in every high school in the land, can only be aghast at a committee, whose members agreed that the hearings show no evidence of any Communist Party affiliation or membership on the churchmen's part but defeated a motion to note his denials of membership in accused organizations wherever such references appear in the records and publications of the Committee. If this can happen to a President of the World Council of Churches, who is next?

* * * *

Speaking of McCarthyism, *The Progressive* (founded by LaFollette, *not* by the more recent movement of that name), celebrated its forty-fifth anniversary by publishing a 96-page issue on "McCarthy: A Documented Record" (available at 75c per copy from The Progressive, Madison, Wisconsin). And the Department of United Church Women of the National Council of Churches has an excellent guide for study and discussion entitled *Loyalty and Freedom.* Prepared by Rhoda E. McCulloch, it is available from the National Council at 35 cents.

* * * *

Fire in the Ashes, by Theodore H. White(William Sloane Associates, $5) reveals its author as skillful not only in describing what he has observed in fifteen years as a foreign correspondent but also in interpreting something of the meaning of what has been going on. Negatively, this book should save us from some of the glib judgments commonly made about British socialism, European Union, and the fall of China. Positively, it has a good bit to teach us in estimating the military, political, and social strengths and weaknesses of communism; the responsibility of Congress and public opinion in America; and the possibility of fanning the "fire in the ashes" of European civilization. All of this is illumined by the life stories of a French security chief, a German entrepreneur, and a British labor official. It is difficult for most Americans to understand how Europeans feel," but one has the impression that Mr. White has caught and conveyed that elusive, essential element. *H.F.K.*

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The long, hard fight for the elimination of discrimination in industry is given good coverage in Louis Ruchames' *Race, Jobs, and Politics,* Columbia University Press, 1953 ($3.75). It is a book of 212 pages, in addition to many pages of notes on numerous articles, bills, and cases referred to in the text.

Mr. Ruchames traces the development of FEPC from its origin in 1941. Permanent FEPC is far from achievement, but the efforts of the past 14 years have effected many changes in discriminatory practices. This book is a useful story of FEPC history. Chapter XI on "FEPC Progeny" tells of the eight states and 28 cities which have already taken fair employment programs seriously. The author says that the process of eliminating discrimination is "fraught with many problems and difficulties," but he recognizes the significant progress that has been made over the years.

F. N. S.